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The Priesthood of God.

Elder Arthur Winter.

The responsibility of this position is overwhelming when one is called upon suddenly and without any previous notice; but in the Church of Jesus Christ of Latter-day Saints, one of the distinguishing features is the willingness and readiness of the members to respond to the call of authority.

The theme of this conference has been the Priesthood of Almighty God. What is the Priesthood? It is simply the authority of God delegated to man. Without it there would be no Church of Jesus Christ of Latter-day Saints. Without it the principles of the Gospel, an exposition of which we have been listening to, would not be operative; for these principles—the principles of faith, re-

pentance, baptism and the laying on of hands for the gift of the Holy Ghost—are all brought to us from the Lord through one medium, and that is the holy Priesthood. Without that Priesthood, no one has authority to baptize an individual into the Church of Christ. Without the Priesthood, the remission of sins cannot come unto the repentant sinner by baptism. Without the Priesthood, the Holy Ghost cannot be conferred upon man. So, you will observe that the Priesthood is the key to these blessings which come to members of the Church from our Father in heaven. It unlocks the door to the blessings that are in store for the faithful; it points the way to salvation and exaltation in the kingdom of God.

The hill represented in the block above is the hill Cumorah in the State of New York, America in which the Prophet, Joseph Smith, found the anciently inscribed gold plates from which he translated the Book of Mormon, which is the history of the ancient inhabitants of America, and the hand dealings of God with them. The Mormons believe it to be scripture as they believe the Holy Bible. Copies may be procured from address above.

Read Cumorah's Southern Cross thoroughly: 2/6 a year. 18 Monthly Issues to America for a Dollar Bill.

It is with us from the cradle to the grave if we are faithful and obedient. The child, soon after it is born, is presented to the Elders of the Church. What for? To receive a blessing and a name. By what authority? By the authority of the holy Priesthood. And that blessing follows it through life, because it has come from the Lord through His duly authorized servant. What a joy it is to the mother to bring her child to the Elders of the Church, and what happiness it gives her to see the child receive a blessing under the hands of those who bear the Priesthood; and she has faith and confidence in that blessing.

Then, when the child becomes a little older, reaching the years of accountability in the sight of God, it becomes ready for baptism. How does it receive that blessing? Through the operation of the holy Priesthood. Without it no boy nor girl could receive baptism and become a member of the Church of Christ. The authority of God must function.

And then, when the young man and maiden are ready to plight their troth at the altar, they are privileged to enter into the holy temple to be sealed for time and for eternity. By what authority? By the authority of the holy Priesthood. That alone can sanctify and make valid a marriage for time and for all eternity. This is the wonderful blessing that comes to members of the Church who are worthy to enter into the temples of God.

A PRIESTHOOD DEMOCRACY.

And so throughout life. Every sacrament and ordinance in the Church comes to us through the Priesthood. These blessings are ours because the holy Priesthood has been restored to the earth in this dispensation and conferred upon man. Nor has it been bestowed upon just a few men, so that they may rule and reign in the Church of Christ. Not so. This Church is the most democratic church there is in the world. The Priesthood is given to all men who are worthy. It is given to young men, and even to boys, if they are worthy and lead clean lives. And it is a source of strength to them in their lives. It helps to build their characters; it restrains them from evil and aids in making them strong and fearless for the right, virtuous and

honest, and of good report. Being thus given to practically all the male members of the Church, there is no opportunity here for all power and authority being vested in a few. There is no ecclesiastical aristocracy in this Church but there is a priesthood democracy. Every worthy man has power and authority from God to act in his place and calling. And when he respects the Priesthood, he respects the authority which he himself holds. He respects it in himself, and likewise in all the members of the Church upon whom it has been conferred. When a man respects his presiding officer, it is because of the Priesthood which he holds. By virtue of that Priesthood he is called to preside in a certain office in the Church, and we respect that man's authority. We do not worship the man; we respect and honour him because he is exercising the authority of the Lord here upon the earth, in his place and calling. And that is what the Priesthood means to us.

A PRECIOUS GIFT.

It is our duty to honour the Priesthood and to magnify it. It should be a pleasure as well as a duty, because it comes from the Lord. It is the gift that we have received from Him, and no one can confer it except by His authority. It is a most precious gift. It is vitalized by another gift that Brother McConkie has been speaking of—the gift of the Holy Ghost. Without the gift of the Holy Ghost, we cannot exercise this Priesthood properly, or in righteousness and power. There would be no power in the Priesthood if it were not vitalized and directed by the inspiration of the Holy Ghost.

I rejoice in the blessings that have come to us through the operation of the Priesthood of Almighty God; yet I sometimes wonder whether we appreciate it as we ought to do, whether we are striving to magnify it as it should be magnified. True, we are humble instruments in the hands of the Lord. Many of us have received very little education in the learning of the world; we are not blessed with excellency in speech nor in the wisdom of men; but in our weakness, in our feebleness and meekness, the Lord has seen fit to confer upon us this authority; and if we exercise it in humility and in

righteousness, He will magnify us and help us to perform the work that is required at our hands.

TO DECLARE THE GOSPEL.

The Lord has not required us to do some things. He has not required us to teach the philosophies of men nor to specialize in the theories of the world. There are men outside the Church who can do that far better than we can. But the Lord has given the Latter-day Saints a mission to declare the Gospel of Jesus Christ, as it has been restored to the earth in this dispensation, and He has given us the spirit of that mission. In the spirit of that mission, we can go forth and declare the truth, and the truth cannot be confounded.

I do not think I ought to speak longer. It is a wonderful theme that we have been considering during this conference. It means so much to the Latter-day Saints. It means so much to the world. It means salvation and exaltation to all who believe and accept the truth.

May the Lord help us to magnify this Priesthood, that our exercise of it may be above reproach, and that in our lives we may be worthy exemplars of the principles of the Gospel, which we all believe in, I pray in the name of Jesus Christ. Amen.—Address delivered in the Tabernacle, Salt Lake City, Utah, U.S.A., on Sunday, November 30, 1930, at the quarterly conference of the Ensign Stake.

Men of Science and Immortality

Address over Radio Station KSL,
Sunday Evening, June 21, 1931,

By DR. JOSEPH F. MERRILL,
Commissioner of Education,
Church of Jesus Christ of Latter-day
Saints, Salt Lake City, Utah.

May I remind you, my radio auditors, that the last three Sunday evenings we have talked to the question, life beyond the grave. Is it reasonable to believe that there is such? We admit that some men say "No." But what does the evidence say?

In discussing this topic we have quoted more or less freely from the writings of outstanding scientists, philosophers and

other scholars, whose views, when deliberately expressed, are entitled to attention. In the main, these men have not called upon revelation—the Bible—in support of their views. Our purpose was to find out what modern science and philosophy has to say about this question. Many in the student group for which my talks are primarily prepared will be greatly interested in their views on the question.

So we repeat what we said last Sunday evening—Science neither affirms nor denies the existence of life after death. Hence there is no foundation for atheistic assertions that science destroys any hope of a future life. This we can say positively, dogmatically, if you please. But philosophy asserts the reasonableness of such an existence. Indeed, both scientists and philosophers affirm that immortality is a logical requirement of purposiveness in the universe. No one seems able to explain how there can be any purpose in creation if death ends all—man is the acme of creation. If after the brief span of this life he goes out of existence then, as pointed out by our thinkers, tremendous waste is involved. And so, the logic of the situation, as well as other factors, has appealed to the reason and to the heart of many men of science, among them some of the greatest, so they have been believers in God and a future life.

TESTIMONY OF PRESIDENT BURTON.

In October, 1924, the late Ernest Dewitt Burton, then president of the University of Chicago, delivered an address on "Religion and Education" in which he said Jesus was the world's greatest thinker in the field of religion. "The method," he said, "by which Jesus dealt with religion in his day is essentially one with that which the world has now in modern times discovered to be the best and only method of dealing with all problems that have relation to human life. In short, Jesus was the first great exemplar of the scientific spirit as the most enlightened men of science understand and practice it to-day. He faced facts squarely, made them rather than opinions, however ancient and honourable, the guide of his thinking and the basis of his

action, set facts in relation to one another, penetrated beneath their surface to find their meaning, brought imagination into service, and to all that mere induction or deduction could prove added an estimate of values and a strong element of faith. Slowly the world is learning that this is the best way to think." President Burton added that "Jesus not only had the right way of thinking, but that he reached right conclusions, and realized an ideal of character than which we can think of no better."

The evidence shows that throughout the long period of the history of science many of its greatest representatives regarded Jesus in much the same light as did President Burton. On the authority of Bishop Frederick D. Leete's admirable book on "Christianity in Science" I present the following facts relative to the religious faith of leaders in the history of modern science. In the preface Bishop Leete remarks that "In view of the evidence at hand, only a small part of which can be presented in one writing (there are 387 pages in the book) no one will deny that many good Christians have been scientists and many scientists firm believers in religion. * * The acts of the apostles of science and the relationship and service to religion of scientific workers deserves high praise. During the five centuries of the history of modern science no greater appeared than those enrolled beneath the banners of Christianity. Religion has trained, inspired, and crowned the greatest observers and discoverers."

LEADERS IN SCIENCE ARE BELIEVERS.

From chapter 8 on "Christian Men of Science" the following material is obtained. He asks "Whose are the figures which stand out as colossi on the headlines of scientific history? Are they those of atheists and scoffers, or is there sufficient ground for the claim that our most godlike knowledge comes from the most godlike mind? What a roll it is which * * bears inscribed upon it in letters of gold! Roger Bacon, Nicolaus Copernicus, Galileo Galilei, John Kepler, William Hunter, Robert Boyle, Blaise Pascal, Isaac Barrow, Isaac Newton, Gottfried Wilhelm Leibnitz, Carl von Linne, Joseph Priestley, John Dalton,

Georges Cuvier, Humphrey Davy, Andre Marie Ampere, Michael Faraday, Joseph Henry, James Clerk Maxwell, David Brewster, John F. W. Herschel, Claude Bernard, James Young Simpson, Joseph Lister, Louis Pasteur, Lord Kelvin, and a host of others! Students of science will recognize these names as those of men who were the foremost scientists of their day, those to whom the development of science is due. Let us speak a little more of a few of them.

Copernicus, the great astronomer, is described as a man who was devoutly religious, full of faith and prayer. "He lived the life of a Christian, imitating his Master." It is said of him that neither his profound reverence for the Scriptures, nor his Christian faith was shaken by his discoveries.

Both Galileo and Kepler were men, it is written, of undoubted piety and religious faith. Pascal, famous for his mathematical ability and for his experiments in hydrostatics and pneumatics, during the latter years of his life devoted himself wholly to religion—writing and serving. Robert Boyle, whose name is familiar to every student of physics and chemistry, was a man whose "piety sanctified all his doings; it was not a theory, but a practice."

It is said that John Locke is no less distinguished for his virtues and piety than for his intellectual ability. It is said Locke's last words were, "Oh, the depth and the riches of the goodness and knowledge of God." John Ray, "ablest botanist and zoologist of his day" wrote as his most famous work a book entitled "The Wisdom of God Manifested in the Works of Creation." Leibnitz, famous mathematician and philosopher, declined election to the academy of Science of Paris rather than abjure his Protestant religion.

SIR ISAAC NEWTON.

The "great glory of the Royal Society" and the chief of Cambridge University dons was Sir Isaac Newton. "It is doubtful whether any character of history save one, has ever received such tributes of praise and admiration as have been lavished upon Newton." "He did his work in a spirit of reverential and devout faith." He was "a sincere and

humble believer in the leading doctrines of Christianity and lived comfortably to its precepts." Among many other things he was distinguished for his great knowledge of the Bible in which he wrote "I find more sure marks of its authenticity than of any profane history whatever."

Euler, a Swiss mathematician of whom all students know, was a profoundly religious man who conducted regular family worship in his home. Edward Jenner, discoverer of the efficacy of vaccination, was thoroughly religious. He believed in nature study as an approach to a knowledge of the Creator and felt that religious training was essential to sound education. Laplace, "The Newton of France," lived and died a Catholic. Cuvier, founder of comparative anatomy, was "warmly attached to that system of Christian faith and order which had been bequeathed to their country by the heroic Huguenots."

John Dalton, chemist, and Thomas Young, physicist, outstanding in the history of science, were friends, and "exceedingly loyal to the Scriptures and to Quaker principles."

"One of the most remarkable groups of Christian men of science is that of investigators in the field of electricity. The outstanding names from Galvani of the 18th century to Pupin and Millikan of the 20th century are names of religious believers." These include Galvani, Volta, Oersted, Ampere, Coulomb, Ohm, Faraday, Morse and Henry, all of a former day, and these names constitute the pillars supporting the science of electricity. They were all sincerely religious and believed devoutly in Jesus as the resurrected Saviour.

DR. MILLIKAN CONFESSES HIS FAITH.

Let Robert A. Millikan, one of the greatest experimental physicists of all time, speak for himself. In a pamphlet entitled "A Scientist Confesses His Faith," Dr. Millikan says: "Materialism, as commonly understood, is an altogether absurd and utterly irrational philosophy, and is indeed so regarded by most thoughtful men. * * Every one who is sufficiently in possession of his faculties to recognize his own inability to comprehend the problem of existence, bows his head in the presence of Nature,

if you will, the God, I prefer to say, who is behind it all and whose attributes are partially revealed to us in it all, so that it pains me as much as it did Kelvin 'to hear crudely atheistic views expressed by men who have never known the deeper side of existence!' Let me henceforth use the word God to describe that which is behind the mystery of existence and that which gives meaning to it. I think you will not misunderstand me, then, when I say that I have never known a thinking man who did not believe in God."

Michael Pupin, mentioned a moment ago, professor Emeritus of Columbia University, another of America's outstanding scientists in the field of electrophysics, in his book "The New Reformation" says (page 27) "Our Christian faith sees in the life and the teaching of of Christ the highest spiritual reality which our belief in God, the fountain head of all spiritual realities, planted in the soul of man." The reading of this book as well as his "From Immigrant to Inventor," an autobiography, will reveal to anyone that Dr. Pupin is a deeply religious man.

We shall mention here only one other name, that of James Clerk Maxwell, one of the greatest names in nineteenth century science. "His name is a gleaming star in the firmament of Cambridge University. (England.) When occupied with the highest problems he had time and took care to lead his family, guests and servants in evening devotions." He was a regular attendant at church."

The foregoing names of leaders in the scientific field who believed in God and a future life ought to be an effective affirmation to a normal mind of the reasonableness of a faith in God and immortality. Confronted with these names the scoffer should be ashamed to assert that science destroys belief in a future life. Such a statement would stamp him as an ill-informed, shallow thinker. Among the men named are some of the ablest thinkers who have lived during the last five hundred years.

IMMORTALITY IS DEMANDED.

One other thought: matter and energy are the two entities that go to make up the physical universe. And science has long taught the indestructibility of these

two entities. However, recent science teaches the convertibility under extraordinary conditions, conditions that scientists cannot yet duplicate, of one entity into the other. Generally speaking, then so far as man is concerned, matter and energy, the gross entities that make up the world and changes in which cause all natural phenomena, are indestructible, are eternal. Is it reasonable then to claim that mind, the controller of these gross entities is mortal, is destructible? The controlled, the material, is eternal, the controller, the spiritual, is destructible. Does this seem reasonable? Many great scientists, as we have seen, say "No." To them a belief in a future life is a logical result of a knowledge of science, that is, the facts of science furnish a basis for a belief in immortality.

Now, let us look at the question from another point of view. In previous talks we aimed to show that science supports a belief in God, the Creator and Ruler of the universe. At least it makes such a belief reasonable. And the universe declares that "the glory of God is intelligence," intelligence of a most superlative type. From the standpoint of creation, intelligence is His most outstanding characteristic.

Further, in talk No. 8, delivered May 24, we explained how human experience testifies that there is a God, testifies so certainly and strongly that faith is converted into definite, and positive knowledge.

Now let us ask in all seriousness, does not the existence of God make the immortality of man, the acme of creation, a necessity? If God lives is not a belief that death ends man's existence not an absurdity of the grossest kind? My language is wholly inadequate to express the degree of absurdity, as it appears to me. Concisely put, the situation, as I see it, is this: if death ends all there is no God. But there is a God. Human reason, and human experience leave no doubt of this fact. On this point I speak with personal assurance, even dogmatically, if you please. Hence "if a man dies shall he live again" is answered by reason most emphatically in the affirmative. The answer "Yes" is

a necessary consequence of the existence of God.

But if you say my logic is wrong I reply that my faith and your faith and the faith of a multitude of great thinkers still lead us to the same conclusion—we shall live beyond the grave.

"Tell me not in mournful numbers

Life is but an empty dream!—

For the soul is dead that slumbers,

And things are not what they seem.

"Life is real! Life is earnest!

And the grave is not its goal;

Dust thou art, to dust returneth,

Was not spoken of the soul!"

IMMORTALITY ASSURED BY THE

RESURRECTION OF JESUS.

In our talk last Sunday evening we spoke of the resurrection of Jesus Christ. Judging from Biblical accounts of this event, from all the testimony furnished by them, and from the supporting evidence does not reason again force us to say that the resurrection of Jesus was a reality? And if His human life becomes immortal does not this assure immortality to us? If the resurrection of one personality is a fact must we not concede that the resurrection of every personality is a possibility?

So it seems to me. Hence the reasonableness of a belief in the existence of God and a life beyond the grave is established. Nay, more. An open-minded, prayerful examination of all the evidence—that furnished by nature, science, philosophy and especially by human experience—leads to a conviction, to an assurance, that God exists, that Jesus Christ lives and that souls are immortal. From this conclusion many of us cannot escape. But we freely and gladly admit we have no desire to escape. We are grateful that, to our own satisfaction, we have been given "eyes to see, ears to hear, and hearts to understand." But in attaining to this high degree of satisfaction it is only fair for us to admit that reason has been re-enforced by earnest prayer and an intense desire to know the truth concerning these all-important matters. And so divine revelation to us personally has completed the knowledge that enables both the reason and the heart to join in testifying that God exists and we shall live beyond the grave.

Mormon Church Membership Jumps 290% in 27 Years.

Has greatest growth of any Christian Religion in America.

The Church of Jesus Christ of Latter-day Saints has increased its membership approximately 290 per cent. since 1906, it is disclosed in the report of Pres. Hoover's committee on recent social trends.

Foreword of the report is written by President Hoover who commends the committee for its painstaking and thorough study of social conditions and social trends during recent years.

Next in growth of membership to the "Mormon" Church is the Church of Christ (Christian Science) with an increase of approximately 260 per cent.

The largest single denomination is the Roman Catholic church with 13,300,000 members 13 years of age and over. This means that three of every ten adult church members are Roman Catholic.

Methodists Lead Protestants.

Among the Protestant bodies, the Methodist Episcopal church is the largest with 3,700,000 adult members, or 8.4 per cent. of all the church members in the United States; while the Southern Baptist convention comes second with 3,300,000, or 7.4 per cent. of the entire number.

The report lists fluctuations in membership as more important than changes in the number of churches. In this respect it says:—

Government figures show that the total number of church members in the United States has been growing at virtually the same rate as population. In 1926, as well as in 1916 and 1906, the persons 13 years of age and over listed on the membership rolls of the churches were equivalent to 55 per cent. of the total number of persons of that age in the population.

City Ahead of Country.

One of the most interesting things in the report is the assertion that contrary to the popular belief that country people belong to the church in relatively larger numbers than city, it was discovered that the proportion of people who belong to

the church is higher in cities than in the rural areas.

"This does not mean," says the report, "that country people are less interested in organized religion than the inhabitants of cities. Rather it seems to reflect differences in opportunity arising from the fact that many sparsely settled areas have few churches.

It is significant, however, that in the larger cities the proportion of people that belong to the church has somewhat decreased, while in the rest of the country it has slightly increased.

Utah Rate Highest.

Only 59 per cent. of the adults living in cities of 25,000 and over were found to be church members in 1926, compared with 66 per cent. in 1906. In view of the rapid growth of cities, this loss of ground by the churches in the larger urban centres is of special interest."

While in other sections of the country the proportion of adult population belonging to church varies from area to area, it is significant that Utah has a higher percentage of its population on the church rolls than any other state in the Union. In the rest of the country the number of people in church is comparatively high in the south, somewhat lower in the eastern and middlewestern sections and considerably lower in the far west.

Nevada, Montana Low.

In the states of North and South Carolina and Alabama more than seven out of every ten adults are church members, while in Washington, Nevada and Montana fewer than three of every ten adults are enrolled.

In a discussion of denominational distribution it is interesting to note in the report that relatively few denominations have national distribution. There are only eight denominations with at least one church in each state and only three with as many as three local units in every commonwealth. It happens, in fact,

that in each state as few as six denominations have a majority of all the churches, or church edifices; while in 20 states, three or even fewer have more than half the church edifices.

In this respect, Utah also holds the record as 503 of the 619 churches in the state belong to the "Mormon" Church.

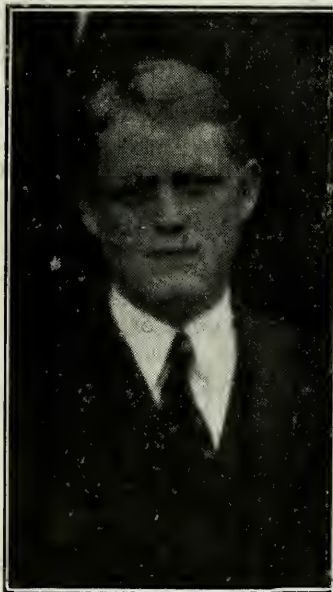
Protestants Dominate.

One of the most significant facts in the report is the extent to which Protestant bodies preponderate in the country's religious life. The Roman Catholics, Jews and other non-Protestants taken together account for only three of

every eight adult church members while five are Protestants.

There are no states in which Roman Catholics or Jews constitute a majority of the total population although in Rhode Island and New Mexico, slightly more than 47 of each 100 adults are enrolled as Roman Catholics. But there are nine southern states in which Potestant church members constitute a majority of the population. The record, however, in this respect is held by Utah, where four-fifths of the inhabitants are "Mormons."—*Deseret News*, Feb. 11, 1933.

Honorably Released.



Harold H. Smith.



Evan P. Wright.



Eldon Harris.

ELDER HAROLD H. SMITH.

Elder Harold H. Smith was honourably released from active missionary duty in the South African Mission, May 6, 1933, after two years and a half of successful work. He arrived in this Mission Nov. 10, 1930.

His labours took him into Transvaal District for about a year and then into Cape District where he became District President and Mission Commissiarian. Accompanied by Elder Evan P. Wright

he finished the last two months of his mission with very intensive work in visiting the members and friends of the Church from Cape Town to Port Elizabeth, East London, Bloemfontein, Kimberley, Bulawayo, Livingstone, Shangani, Salisbury and Beira, where they took the German boat, *Usambara*, sailing east coast to Egypt, Palestine and European points which they will visit before he goes to his home in Snowflake, Arizona.

The labours of Elder Smith have been

pleasing to his Mission President and enjoyable to his companions and valuable to those to whom he has been sent to teach the gospel. He is a man who is fair and honest at all times. He has much wisdom and good judgment and is accurate in all he does. The things which make men incline downward have no place in his life and with gentleness he encourages his fellowmen to be "lifters not leaners." Flattery of others has no room in his make up and he speaks the truth or keeps silent. However, it would be hard to use words to represent Elder Smith more comely and pleasing than he is. His broad and happy smile gladdens the hearts of those he meets and it seems he can always "rake up" a joyful expression. His faith in the Lord is as real as Mormonism and there has been but little neglect on his part to tell others about it. During the baseball season of last year he held down very ably the "hard corner" as first baseman for the Cumorah Baseball team and gave others the true impression of the sportsmanship of the Mormon boys.

For the members and friends of the Mission, Cumorah's Southern Cross says farewell to him and his companions and President and Sister Dalton wish him a happy and pleasant journey through life and a safe arrival to his noble father and mother and relatives in America.

ELDER EVAN P. WRIGHT.

Elder Evan P. Wright was honourably released from active missionary labour in the South African Mission, May 6, 1933, after spending over two and one half years in faithful work here. He arrived in this Mission October 21, 1930. Shortly after his arrival he was made Auxiliary Supervisor for the Mission and largely assisted in laying a bed rock foundation for this important work. He was greatly instrumental in more completely getting the Sunday Schools and Mutual organisations fully officered and the work of these auxiliaries unified and simplified, so that the same work could be enjoyed here like it is in the Wards in Zion. He laboured as President of Port Elizabeth District and for the past year has laboured in Cape District. He with Elder H. H. Smith did a hard and tiring piece of work during the last two months

of their missions by visiting the members and friends from Cape Town to Port Elizabeth, East London, Bloemfontein, Kimberley, Bulawayo, Livingstone, Shangani, Salisbury and to Beira, Portuguese East Africa. At Beira they departed on the S.S. *Usambara* up the East coast and will visit Egypt, Palestine and points in Europe. He plans to meet his good parents in New York and with them visit places of Church historical interest and American national interest, before returning to his home in Salt Lake City, Utah.

Elder Wright has given of his time and talents to further the gospel in South Africa to the satisfaction of the Mission President and to the blessing of those whom he has been assigned to labour among. He is kind and good and patient and is quick to forgive and slow to take offence. He plans his work and studies various angles of any activity in which he engages. Nothing but the clean and good and the best has his approval and he is charitable with the weaknesses of others. His intellectual possibilities are evidenced by his comprehensive and concise treatment of the subject chosen for his sermons. This quality coupled with his sweet disposition and congenial spirit will make Elder Wright a leader among his fellow men. During the baseball season of last year he held down with credibility the "hot corner" as third baseman for the Cumorah Baseball Team and showed others the sportsmanship of the Mormon boys.

In the interest of his many friends in South Africa, Cumorah's Southern Cross makes an expression of farewell to him and his companions with President and Sister Dalton wish him joy and happiness in life and a safe journey home to his loved ones.

ELDER ELDON HARRIS.

Elder Eldon Harris was honourably released from active missionary duty in the South African Mission, May 19, 1933, after spending over two years in humble and devoted work in this land. He arrived in this Mission April 20, 1931. Elder Harris spent most of his time in the Transvaal District and during the last four months of his mission he was President of that District. He also pre-

sided over Johannesburg Branch most all the time he laboured in Transvaal. He gained the love and respect of all with whom he laboured.

Owing to approximately 12,000 banks of the 32,000 in America failing and his money being in one of them, his mission was necessarily terminated sooner than expected as he had hoped to remain much longer. However, a mission is not for any term of years or set time and his labours were done and he faithfully worked until the end. He left Johannesburg, Monday, May 8, for Durban, and sailed from that port, May 11, for Cape Town and England, thence to New York and on to his home in Lovell, Wyoming.

Elder Harris is a man of sterling qualities. The same man wherever he is seen. No vain airs—no outward show—just good man clear through. Those who have had the pleasure of his association have had their spirits humbled because of his meek and contrite heart. His patience is almost inexhaustible. He is kind to the sick and well, young and old, poor and rich, sinner or saint. He does not seem to recognise any great difference in people and faithfully tries to see the best in everybody. His labours have been of great value to those with whom he has spent his efforts. He leaves the Mission field with love in his heart for others and that love is honestly reciprocated. Very few people make a better impression of the value of the gospel to a human life than this departing missionary.

His many friends in South Africa hope and trust that he may have a safe and pleasant journey home, over land and sea and find his loved ones happy and well. Also, they hope that prosperity will come to him in double portions even though financial disaster appears to have overtaken him during this time of great economic disturbance. For all, Cumorah's Southern Cross says farewell to Elder Harris with a "good-bye, good luck and God bless you."—D.

Sacrament Gem for June, 1933.

Again we meet around the board
Of Jesus, our redeeming Lord
With faith in His atoning blood
Our only access unto God.

MOTHER'S DAY.

The Sweetest Thing.

God thought to give the sweetest thing
In His almighty power
To earth; and deeply pondering
What it should be—one hour.
In fondest joy and love of heart
Outweighing every other,
He moved the gates of heaven apart
And gave to earth—a mother.

—Lovejoy.

In the above verse is found the spirit which prompts us as a Church to set apart the second Sunday of every May as a sort of special appreciation day for our mothers, and every District and Branch of the South African Mission has observed this day with appropriate exercises. Let us all try to make every day a mother's day by being more considerate and helpful to her at all times.

CHURCH GENERAL OFFICERS APPOINTED.

By a unanimous vote of the general conference of the Church assembled in Salt Lake City, Utah, Thursday, April 6, the anniversary of the Church, Joshua Reuben Clark, Jr., was sustained as second Councillor in the First Presidency.

With the appointment of the new Councillor the First Presidency again stands complete after nearly sixteen months. President Heber J. Grant now has as his two Councillors, President Anthony W. Ivins and President Clark.

The latter, who until recently was U.S. ambassador to Mexico, succeeds President Charles W. Nibley, who died December 11, 1931, in Salt Lake City. The name of President Clark to fill the vacancy in the First Presidency was proposed to the conference by President Grant.

SAMUEL O. BENNION HONOURED.

As a reward for long and faithful service in the missionary work of the Church in which he has displayed devotion to his Church and administration ability, President Samuel O. Bennion, of the Central States mission, is honoured with the appointment to fill the vacancy made by the death of Joseph W. McMurran in the First Seven President of Seventies.

The appointment of President Bennion to this position was made at the opening session of the general conference in Salt Lake, Thursday morning, April 6, and was unanimously sustained by the 10,000 members crowded into the famous "Mormon" Tabernacle.

SPECIAL.

Word was received at Mission Headquarters, by cable, on May 11, of the death of Bro. John Jorgensen, of Castle Dale, Utah, father of Sister Geneve J. Dalton, Mission President of Relief Societies. Through these columns, the members of the Church and friends of Sister Dalton wish to express their love and heartfelt condolences. May the Lord bless her in this time of grief.

—J. C. D.

Mission Membership Contest.

The membership contest is nearing the half-way mark, and the members are all rallying in order to bring the winning prize to their district. Now is the time for the winner to pile up his overwhelming majority, rather than at the finish. **Work and more work** is what is needed. Inspirational reports are coming in from all branches. The following is a letter of encouragement from the Mission Secretary:—

"Cumorah," Mowbray,
May 18, 1933.

To the Members and Friends of
the South African Mission.

Dear Brothers, Sisters, and Friends,

Have you ever thought that this Mission Membership Contest is the only logical result that could have come about among a group of Christian people who have been associated in friendly competitions such as the Book of Mormon Reading Contest, and the Mission Meeting Contest? To my mind the members and friends of the South African Mission have been unconsciously schooling and preparing themselves for the past two years for this work, which was to present itself in the near future, even though it was not discernible at the time.

It is only natural, as a group actuated by Christian ideals and teachings, that after reading the Book of Mormon intensively in both classes and individual readings we should gain added testimonies to its divinity and truth. According to Moroni, one of the ancient American prophets, if we read these truths with sincere hearts, and then ask our Heavenly Father if they are true, He will manifest their truth unto us by the power of the Holy Ghost. Is it not just as reasonable to believe that after the Holy Ghost has manifested their truth to us in individual testimonies, that this same power will impel us, through love for fellow-men, to preach and teach the Gospel to all who have not yet accepted it, so that they too might enjoy the blessings that come from partaking of a few more of the truths which God has given to man?

Then, when we have the desire to proclaim the truths we have received from the Book of Mormon, it is only natural that we endeavour to fortify ourselves spiritually and intellectually with a more complete knowledge of the scriptures and revelations from the Lord, in order that we might more ably expound and defend these testimonies before all mankind. What could have equipped us more suitably for this than the recent Mission Meeting Contest? All over the mission, the friends and members of the Church, for six months were intensively studying the Word of the Lord, both ancient and modern, and also many good works of instruction from learned men. As a result all so engaged became imbued with the spirit of the Gospel, and were filled with a desire to spread it to every person with whom they came in contact.

However, united efforts are more successful, and so it remained for an organised movement to be effected, whereby every member of the Church in South Africa could become a special missionary bearing the message of the Gospel to all. Realising this need, and conscious of the fact that the members of the Church were anxious to press on in this cause, the Mission President and the Missionaries, at their Convention, organised the Mission Membership Contest, so that the work could be done as efficiently as possible, and yet not deprive

the individuals of their initiative. Through its channels the work of proclaiming the Gospel will be done as a unit throughout South Africa, and yet everyone is free to adopt his or her individual ideas with regard to doing the work, and both individual and concerted effort will be rewarded. However, it can be seen that the material reward of a book presented by the Mission President to each one being influential in bringing someone to a knowledge of the Gospel, and also the prize for the winning District, is of secondary importance when compared with the spiritual blessing promised by Our Heavenly Father. It is impossible to forget the promises made by the Saviour to His Apostles when He gave them the commission to go into all the world and preach the Gospel; and also it is impossible to forget the Word of the Lord, as revealed to the Prophet Joseph Smith in the eighteenth section of the Doctrine and Covenants, where it is stated that "the worth of souls is great in the sight of God," and the promises given of joy to be had from association with these souls that have been brought to God.

Let us work diligently in this service, so that it may be said of us, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." The rules of the contest are included in the last issue of Cumorah's Southern Cross, and will be printed again next issue, and so may be referred to there.

In closing, let me bear my testimony to you that this is truly the work of the Lord, and that now, labouring under special instructions from the Mission President as we are, we have one of the greatest opportunities ever presented to us. May we all be blessed sufficiently to do this work nobly.

Your Gospel brother,

JOHN C. DALTON,
Mission Secretary.

Church History Class.

"Instead of hunting for gold, let every man go to work raising wheat, oats, barley, corn and vegetables and fruits in abundance that there may be plenty in the land.—Brigham Young.

MISSION CONFERENCE TOUR.

On Wednesday, April 26, President and Sister Don Mack Dalton left for an extended trip by motor car around the Union. They were accompanied by their children, Gerald and George Edward.

Their first stop was at Worcester, C.P., where they visited and held a meeting at the home of Brother and Sister A. Herbst, and visited Sister and Mr. King and family, after which they carried on to Kimberley, stopping to visit with Mr. and Sister Anna Bryant at Ritchie, Modder River, where a lovely dinner was enjoyed at this good home. Upon arriving in Kimberley, another good visit and supper was had at the home of Sister S. S. Grotique. Also meetings and visits with the different members and friends there. They are greatly appreciative of the love and hospitality provided at the home of Sister Grotique.

On May 2 they went to Bloemfontein and visited the members and friends and held a splendid conference meeting that evening. On the 3rd, a social was held at the home of Branch President C. B. Spear, where the little play by members and friends of the Branch was nicely given, entitled "Babes in the Wood." Also on the 3rd, Brother Reuben W. Penney had the pleasure of baptising his son Ceci! R., who was confirmed by President Dalton.

President and Sister Dalton are grateful to Brother and Sister Spear and Brother Samuel Greenberg for their kindness in providing them with a home while at Bloemfontein, and to others for meals and kindness.

They went to Ladybrand, O.F.S., on the 5th, and stayed with the family of A. S. Greenberg, and organised the Ladybrand and branch, with A. S. Greenberg as President.

On Friday, 5th, they drove to Johannesburg, 315 miles, and stopped at Potchefstroom and visited the family of Brother and Sister T. Hibbert who showed their feelings for the mission officers by providing them with nice delicacies. The conference meetings at Johannesburg have been most successful, with four branches represented at the conference meetings.

Concert Recitations, June 1933

Gospel Doctrine Class.

"I the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."—Doc. and Cov. 82 : 10.)

Missionary Training Class.

"For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have."—(2 Nephi 28 : 30.)

New Testament Class.

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.

(Romans 12 : 17, 18.)

Primary and Kindergarten Class.

"I am God's little child, that is better than all,
He bids me obey Him: I'll follow His call.

My love and my service I'll gratefully give,

And praise Him and bless Him as long as I live."

—Caroline A. Mason.

SIX NEW BRANCH PRESIDENCIES.

Transvaal District.

Three branch presidencies have recently been organised in the Transvaal district. On Sunday, April 23, at 69, Schutte Street, West End, Pretoria, the Pretoria Branch was organized by District President Eldon Harris and Elders R. Knight, W. D. Strong and A. E. Clarkson.

Pretoria Branch.

Brother Roelf P. van Rooyen was set apart as Branch President by President Harris, and Brother Andrew C. Brummer as first councillor in the Presidency, by Elder Richard Knight. Brother Andries M. Alwage was set apart on Sunday, April 30, as Branch Clerk, by Elder R. Knight. The new Branch

Presidency had their first experience in conducting the branch evening service, on Sunday, April 30, before a good crowd.

Johannesburg Branch.

The Johannesburg Branch was re-organised in the Priesthood conference meeting by President Dalton, on the afternoon of May 7. Brother William H. Brummer was set apart as Branch President, Brother Norman G. Muir as first Councillor, Brother Cecil W. P. Cook as 2nd Councillor, and Brother George E. W. Smith as Branch Clerk.

Springs Branch.

The Springs Branch was organised in a special meeting held on May 12, at Brother and Sister J. van der Merwe, at 23A, 7th Street, Springs, by President and Sister Dalton and Elders R. Knight, A. E. Clarkson and W. D. Strong. Brother Daniel T. Jubber was set apart as Branch President; Brother Jerhard van der Merwe as 1st Councillor, and Brother Daniel Charles Jubber as Branch Clerk.

Sister Anna Martha van der Merwe was set apart as Relief Society President; Sister Alletta Henrietta Campbell 1st Councillor and Sister Mary Ana Jubber as 2nd Councillor in the Relief Society. Sister van der Merwe is acting as Secretary.

Brother Jerhard van der Merwe was set apart as Sunday School Superintendent, with Sister Joyce Eileen Campbell as Secretary. (No Councillors at present.)

EAST LONDON DISTRICT.

Kingwilliamstown.

A branch presidency, Sunday School and Relief Society was organised at Kingwilliamstown on Friday, April 7, by President Don Mack Dalton and Elders J. C. Dalton, Marcus F. Smith and R. B. Jakins. Brother J. H. W. Pike was set apart as Superintendent of the Sunday School, with Brother E. R. Behm as first Councillor. Dorothy Pike was set apart as Secretary of the Sunday School, and W. C. Pike as Councillor in the Sunday School.

In the Relief Society, Sister Dorothy Pike was set apart as President of the organisation, with Sister Lydia Behm as first Councillor, and Sister Dorothy Pike as Secretary.

Brother E. R. Behm was later set apart as Branch President.

CAPE DISTRICT. Mowbray Branch.

At Conference Sunday, April 23, the retiring officers of the Mowbray Branch Presidency were released with a vote of thanks, and the following new officers were set apart by President Don Mack Dalton and Elders J. C. Dalton and Stanford G. Smith:—Brother Thomas Wilson as Branch President, Walter N. Park 1st Councillor, and Louis J. Swart 2nd Councillor. Brother Alvin Park continues his duties as Branch Clerk.

Ladybrand Branch.

The Ladybrand Branch was organised by President Don Mack Dalton on Thursday, May 4. Brother A. S. Greenberg was set apart as Branch President, B. M. Greenberg 1st Councillor, and Brother C. H. G. Sprague as 2nd Councillor. Sister Anna Greenberg was set apart as Relief Society President, and Sister Florence Greenberg as 1st Councillor and Secretary of the Relief Society. She was also set apart as Branch Clerk. This will be a branch of the Cape District.

MISSION NEWS.

CAPE DISTRICT.

Elder John C. Dalton, District President, "Cumorah," Main Road, Mowbray.

Meetings held at above address, Sundays, 10-30 a.m. and 7-0 p.m.; Mutual, Tuesdays, 7-30 p.m.; Relief Society and Priesthood Meeting, Thursdays, 7-45 p.m.

Brother Alvin F. Park and Sister Margaret Wilson were married on April 19. A reception was held that evening, at which the many friends of the young couple gathered to wish them well.

Cape District Conference was held at "Cumorah," Mowbray, on April 23, with banner attendances at all meetings. The Strand Branch attended the Conference in a body, and the other branches of the District were well represented as far as possible. The meetings during the day, Sunday School, Priesthood, and Relief Society Conference, and the General Conference Session were all replete with excellent reports, musical numbers, recitations, and inspiring talks by the officers of the Mission, District, and Branches. From the reports given it is

apparent that the Cape District is striving to keep active in the work of the Lord.

At the Priesthood Conference Bro. Edwin Joseph Jakins, of the Strand, was ordained to the office of a Priest by Mission President Don Mack Dalton.

On April 24, Matilda Doris de la Fontaine was baptized by Elder Stanford G. Smith and confirmed the same day by Elder John C. Dalton. Through Cumorah's Southern Cross, the members of the Mission bid her welcome into the Church.

Mr. Walter McWilliams, of Port Elizabeth, arrived at Cumorah on April 23 to spend two weeks visiting there, before leaving for the Strand.

District President John C. Dalton and Elder Stanford G. Smith spent Sunday and Monday, May 7 and 8, in visiting members and friends of the Strand and Eerste River Branches. The work in these two branches is going on at a rapid pace, and a lesson in diligence would be well taken from them.

PORT ELIZABETH DISTRICT.

Elder Clarence D. Taylor, District President, 3, Cuyler Street, Port Elizabeth.

Services held at Mechanics' Hall, No. 9 Donkin Street, Sundays, 10.30 a.m. and 7.0 p.m.; Wednesdays, 7.30 p.m.

On Thursday, 6th, President Dalton left P.E. to hold conference in East London, accompanied by Elders John C. Dalton, Marcus F. Smith and R. Bradfield Jakins. Brother H. Woodbine, of P.E., drove the party, who spent Thursday night at the home of Mr. Reuben Bradfield, Hamilton, Langholm. While at Langholm, President Dalton and the Elders visited Mr. Rex Penny and family, Mrs. Wilfred Cousins, Mr. and Mrs. Joshua Bradfield, Mr. Melvin Bradfield, and Mr. Percy Purdon and others. These good people are relatives of Brother and Sister Jakins, of the Strand Branch.

Brother Otto W. G. Doller was released with a vote of thanks from the office of Sunday School Superintendent on Sunday, 16th, and on the same day he was set apart as branch organist by Elder R. Bradfield Jakins. Brother Robert Vincent Stark was set apart as Sunday School Superintendent by Elder Marcus F. Smith.

Brother Robert V. Stark and Sister Mary Millan were married in St. Paul's Church on Monday, April 17. Several friends of the young couple gathered at the home of Mr. and Mrs. Millan, 5, Brister Place, immediately after the wedding to give Brother and Sister Stark a fine send off in the barge of matrimony.

TRANSVAAL DISTRICT.

**Elder Richard Knight, District President,
395 Commissioner St., Johannesburg.**

Meetings held at above address, Tuesday, 8 p.m.; Friday, 8 p.m.; and Sunday, 10-30 a.m. and 7-30 p.m.

The lantern lecture has been given during the past month at the following places: The Pretoria Otter Club Room, Mr. and Mrs. Holt's, Mr. and Mrs. Minnaar's, and Mrs. Gibson's, all of Pretoria.

The Pretoria Elders were guests of the Pretoria Otter Club, at an outing held at Hennops River, April 14.

A very successful social was sponsored by the Relief Society of the Waterval Branch, March 29.

Sister E. van Eden and family have returned to their home in the Liahona Branch, after their visit to Messina where they attended the funeral of Sister van Eden's father-in-law.

Marie Elizabeth Louw, of the Johannesburg Branch, was baptised April 9, 1933, by Elder Eldon Harris, and confirmed the same day by Elder Wayne D. Strong.

The Johannesburg Branch celebrated the opening of Mutual with a successful social held at "Ramah," March 31, 1933.

The Elders and some members from Pretoria were in attendance. A good time was had by all. The Sunday School also sponsored a children's social, April 22.

The son of Brother and Mrs. David P. Banfield was blessed April 16, 1933, by Elder Eldon Harris.

Conference meetings of the Transvaal district were held on Sunday, May 7, with a goodly representation from the following branches: Johannesburg, Waterval, Liahona and Pretoria. President and Sister Dalton were present at all meetings and gave some very worthwhile instruction to the people along with the various Branch reports, which were given throughout the day. The following meetings were held: Auxiliary conference at 10.30 a.m., Baptismal service at 12.30, Priesthood and Relief Society conference at 3.30 and 4.30 p.m. respectively, and the general conference session at 7.30 p.m.

In the Priesthood meeting in the afternoon, May 7, the following were ordained and advanced in the Aaronic Priesthood: Brother Hermanus Hubert to the office of Priest, by President Don Mack Dalton; Brother Cecil W. P. Cook to the office of Priest, by Elder Eldon Harris; Brother Aubrey Muir to the office of Priest, by Elder Albert E. Clarkson; Brother Derick Vice, to the office of Teacher, by Elder Wayne D. Strong; Brother Elmer Muir to the office of Teacher, by President Don Mack Dalton. Brother Bernard Hubert was ordained to the office of Teacher, later in the day, by Elder Richard Knight.

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